

## Pray for specifics

RICHMOND, Va.—Put a verb in that prayer request, Catherine Walker advises Southern Baptist foreign missionaries.

To Walker, who heads intercessory prayer efforts at the Foreign Mission Board, the secret to successful praying often lies in the way a petition is worded.

"I tell missionaries not to say, 'Pray for \_\_\_\_\_,' but to say, 'Pray that God will \_\_\_\_\_,' and insert a verb in that blank."

"They should make their requests as though God is going to take action on the verb," she says.

Although prayer requests are always uppermost on Walker's mind and in the minds of Southern Baptist missionaries, these requests seem especially urgent during the Week of Prayer for Foreign Missions. From Togo to Taiwan, the requests pour in from approximately 3,000 missionaries assigned to 95 countries. They rely heavily on united prayer power to enable them to spread the gospel.

Reflecting on this year's theme, "How Shall They Hear?" Walker says, "I am thrilled when I realize that when we ask for the evangelization of the lost we will receive answers."

I feel equally frightened to realize if we do not ask we will not receive." Walker says that many recent prayer requests from missionaries mention the Lottie Moon Christmas Offering for Foreign Missions. The national offering goal is \$50 million. It provides approximately one-half of the operating budget of the Foreign Mission Board.

Walker's advice comes from experience—for 34 years she was a missionary to Indonesia. She retired last December and two months later assumed the position of coordinator of prayer requests that arrive daily at the Foreign Mission Board.

"Missionaries in El Salvador and Guatemala always want to be protected from physical danger because of the political unrest in those countries," she says.

New arrivals on missions fields usually ask that God help them learn the language of the country they're assigned to.

Other common requests are prayer for national Christians in danger of succumbing to pressures from families to reject their faith.

Missionaries also frequently ask that barriers to witness be broken and that more Southern Baptists in America will answer God's call to foreign missions.

Walker encourages missionaries to make their requests as specific as possible. These, she says, tend to generate more interest and help those who pray feel personally involved with missions.

One specific prayer request came recently from Yemen where missionaries asked for prayer for a well being dug on the Baptist hospital compound.

"They asked that water be found in the next four meters of drilling because that was as far as they could go," she says.

"People prayed and, sure enough, water was found within four meters."

"But people were so interested in that request. I think it was because it was so specific that they were going to know if that prayer was answered," she says. (WMU)

(A partial needs list for prayer is on page 2).

## Jackson music minister works in revival series

By Greg Warner

MAGNOLIA, Ark. (BP)—From the front row, it looked like any other Southern Baptist revival. The preacher offered a simple message of new life in Christ from chapter three of John. The congregation sang "Just As I Am."

But it was no ordinary revival. Binding lights and television cameras were aimed at the pulpit, recording each appeal; outside, a network of cables led to a van full of technicians and equipment.

The revival also was a television pilot—the first preaching program for the American Christian Television Systems (ACTS), the proposed national Baptist network.

Television crews of the Southern Baptist Radio and Television Commission came to the small Arkansas town Oct. 18 to videotape four nights of revival services at Central Baptist Church. The services will be edited into an evangelistic program called "Invitation to Life."

The strategy of the new preaching program is to conduct revivals in Southern Baptist churches around the country, tape the services, and add short feature segments on church members ministering in the communities. The edited programs will be test-marketed in selected cities and later incorporated into the weekly schedule of ACTS programming.

"The reason we're taking this kind of approach," RTVC President Jimmy R. Allen explained, "is that it is centered in local churches and can communicate not only the salvation experience with Christ, but also the nurturing community of one church."

## Denomination would get equal pension treatment

By Larry Chesser

WASHINGTON (BP)—A bill providing more equitable treatment of participants in Baptist and other denominational pension plans has been introduced in the House of Representatives.

The bill, H. R. 5067, would amend the Employee Retirement Income Security Act (ERISA) to allow church plan participants more equitable means of making "catch up" payments in later years to compensate for inadequate or nonexistent deposits in earlier years. Also, it would provide lower paid church employees more opportunity to participate regularly in tax sheltered church retirement programs.

"It represents a large step toward assuring our ministers and lay employees of adequate retirement allowances," said Rep. Barber B. Conable, R-N.Y., who joined House majority leader James C. Wright Jr., D-Texas, in sponsoring the measure.

Current law places two limits on the amount that can be deposited into tax sheltered pension plans. One is based on a percentage of income multiplied by the number of years in the current job. The other is the lesser of 25 percent of income or \$25,000 (adjusted by cost of living). The lower figure produced by these two limits becomes the

amount which can be contributed without income tax consequences.

Specifically, the bill would allow church plan participants seeking to "catch up" the same options for over-riding the 25 percent/\$25,000 limit that current law permits teachers, hospital workers and employees of home health service agencies who make small or no pension contributions during the early stages of their careers.

The proposed bill is being pushed by the Church Alliance for Clarification of ERISA, a coalition representing 27 denominational pension boards headed by Darold H. Morgan, president of the Southern Baptist Convention Annuity Board.

Morgan, who has spearheaded efforts to have Congress clarify the meaning of the massive ERISA for church pension plans, told Baptist Press that another key feature in the new bill eliminates the "inequity between congregational and hierarchical and congregational policies."

"What we're seeking is equity and fairness," Morgan declared. He said the measure would eliminate inequity "by allowing all churches to be treated fairly" and "by putting pastors and denominational employees where teachers and hospital employees are."

(Chesser writes for the Baptist Joint Committee.)

When ACTS goes on the air, the RTVC tentatively plans to conduct one revival each month.

John Bisagno, pastor of First Baptist Church of Houston, preached the revival services in Magnolia. Larry Black, minister of music for First Baptist Church, Jackson, Miss., led the music.

Allen said Bisagno was chosen for the pilot from "a number of gifted pastor-evangelists around the Southern Baptist Convention."

The "Invitation to Life" Crusade, as the Magnolia revival was called, was planned by the RTVC and Central Baptist. A similar crusade and taping was done at North Phoenix Baptist church in Phoenix, Nov. 1-4.

According to Allen, the two churches were chosen to give the RTVC a chance to try the "Invitation to Life" strategy in different settings. "For the pilot we wanted cities that would be representative of two different locations where Southern Baptist churches are live and witnessing," he explained. "Magnolia was chosen as a small town; Phoenix was chosen as a growing city in the Sunbelt."

The shows are expected to be aired on consecutive Thursday nights (January 7, 14, 21, and 28) on WXIA-TV, Channel 11 (NBC), in Atlanta; KERO-TV, Channel 23 (NBC), and Bakersfield, Calif.; WLOS-TV Channel 13 (ABC), which serves Greenville and Spartanburg, S.C. and Asheville, N.C.; and KTPX-TV, Channel 9 (ABC), Midland and Odessa, Texas. Independent station, WOFL-TV, Channel 35, in Orlando, Fla., will air

(Continued on page 3)

# The Baptist Board

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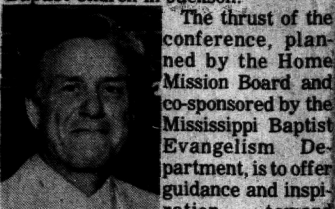
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## Conference on spiritual awakening set for Jackson

A "spiritual awakening" conference is set for Dec. 10-12 at Colonial Heights Baptist Church in Jackson.



Taylor, opening prayer, music, and preaching.

The conference opens at 7 p.m. Thursday, Dec. 10 with special music by R. L. and Beth Sigrest, music evangelists from Yazoo City, Miss.

Glenn Sheppard, whose title at the HMB is Special Assistant in Spiritual Awakening for the Evangelism Section, will be the first speaker talking on "Vision for Revival."

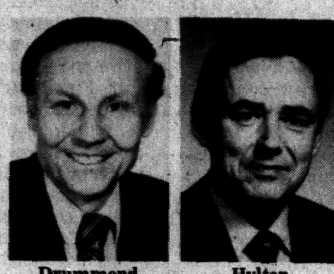
The other major speaker for the



R. L. and Beth Sigrest opening session will be Jack Taylor, a Texas evangelist and former first vice president of the Southern Baptist Convention. He will speak on "The Need for Awakening."

Each session will include prayer group time.

The Friday morning session begins at 8:30 a.m. and will have three mes-



Drummond Hylton, pastor of Lake County Baptist Church, Fort Worth, Tex., will speak on "The New Albany Revival," a revival in Indiana where Hylton preached that lasted for months.

Taylor will speak that session on "When the Fire Falls." And Lewis Drummond professor of evangelism at Southern Seminary, Louisville, Ky., will talk on "Great Men of Awakening."

The Friday afternoon session begins



at 1:45 p.m. Hylton will speak on "Experiencing Personal Awakening." Robert Coleman, professor of evangelism at Asbury Seminary, Wilmore, Ky., will speak on "One Divine Moment." And Drummond will talk on "The Anatomy of an Awakening."

Friday evening's session begins at 7 p.m. with the Sigrests in special music, as they will begin each session. Taylor is to speak on "The Burden for Awakening." Arthur Blessitt, evangelist who travels the world carrying a large wooden cross in order to get people's attention and preach to them, will speak on "The Glory of God."

The final session of the conference begins Saturday, Dec. 12 at 8:30 a.m. (Continued on page 5)



### Executive Committee elected

Members of the Executive Committee of the Mississippi Baptist Convention Board, which includes the officers of the board, are shown after their election last week. Seated left to right are Earl Kelly, executive secretary-treasurer; Mrs. W. H. Yates, secretary of both the Convention Board and the Executive Committee; Ed Gandy, chairman of the Executive Committee; Charles Pickering, president of the Convention Board;

Charles Bagwell, vice-chairman of the Executive Committee; and James F. Yates, president of the Mississippi Baptist Convention. Standing left to right are Howard Smith, Louis Smith, Leo Barker, Dan Thompson, Clyde Little, Milton Koon, W. L. Compere, James A. Lewis, Ronnie Massey, and Bartis Harper. Mrs. Fanny Mae Cothran, vice-president of the Convention Board, was not present.

## Religious freedom belief is still Baptist distinctive

By James Dunn, Director

Baptist Joint Committee on Public Affairs

"It is for freedom that Christ has set you free" (Galatians 5:1).

Religious freedom is the fundamental freedom. It goes back to the purpose of God in creation. It is rooted in the very nature of God. God dared to create free beings. This liberty is so sacred, so basic, so inalienable that God refuses to force his will on us. So no outside force has the right to dictate another's inner convictions. It is, then, morally wrong to force one person to support another's religion.

Religious freedom in this country is the primary focus of the Baptist Joint Committee: it has ever been a Baptist distinctive.

We believe in freedom because of our doctrine of God. Though he's omnipotent, he never forced anyone from Adam and Eve to you and me to do things his way. God is love.

We believe in freedom because of our view of man. All persons are made in God's image. The idea that we are all made like him is a concept of such transcendent importance that any difference between this one and that one fades into nothingness by comparison. I don't know all that it means to be made in God's image. It means at least that we are able to respond to him . . . able to respond . . . response able . . . responsible.

It would be some fiendish devil in hell, not God, who offered his invitations to salvation if we were unable, locked out, unfree to answer, to come to him.

It would be a mockery of truth, the ultimate hypocrisy, the essence of deceit if God lovingly invited us to come to him and we were made like marionettes, put together like puppets and could not say "no." If we have no choice, then the Bible story is a lie. If we have no choice, then Jesus died for nothing. But we have a choice: religious freedom, then, is the fundamental freedom.

We believe in freedom because of our belief in the absolute Lordship of Jesus Christ. As George W. Truett said, "That doctrine is for Baptists the dominant fact in all their Christian experience, the nerve center of all their Christian life, the bedrock of all their church polity. . . . 'One is your Master, even Christ, and all ye are brethren.'"

We believe in freedom because of our doctrine of the Bible. B. H. Carroll said it clearly:

"The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament will always be all the law of Christianity."

We believe in freedom because of our understanding of evangelism. Peppermint Patti in Peanuts recently expressed a popular understanding of evangelism. She said, "I



James Dunn greets well-wishers following delivery of the closing speech of the 1981 Mississippi Baptist Convention. That speech is reproduced here.

would have made a good evangelist. You know that kid who sits behind me at school? I convinced him that my religion is better than his religion." Linus, who had been following along behind amazed, asks, "How'd you do that?" "I hit him with my lunch box!"

In 1918, George W. Truett said, "As a Baptist, believing in the competency of the individual in all matters of the soul, I'd rejoice to see men everywhere accept the tenets of my faith, but if by the pressure of the weight of my little finger I could physically coerce every person in the world to become a Baptist, I would withhold the pressure."

An early pope rode through the streets of a great city, dipping a tree branch in water and slinging the wet limb over the crowds. All who were touched by a drop of blessed holy water were baptized and pronounced "Christian."

What evangelism! The spirit of authentic evangelism and the roots of freedom are indissoluble, vital, universal. You can't have one without the other. They are like breathing out and breathing in. You can't choose between them. Without either you're dead. Without voluntariness religious expression is false and empty.

Every invitation issued in the Bible implies the freedom to accept or reject. Every wonderful "whosoever will" suggests the right to follow or to turn away. Every "Come unto me" reminds us that we are free.

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## Convention Board meets

The Mississippi Baptist Convention Board, in its post convention organizational meeting last week, elected Charles Pickering, Laurel attorney, as president and named 12 persons to its Executive Committee along with its other two officers.

Fanny Mae Cothran of Lexington was elected vice-president of the board, and Mrs. W. H. Yates of Eupora was elected secretary. The three Convention Board officers and the 12 members of the board elected make up the 15-person Executive Committee.

The new Executive Committee members are Ed Gandy of Kosciusko, Dan Thompson of Ackerman, Louis Smith of Canton, Ronnie Massey of Meridian, Leo Barker of Baldwyn, Charles Bagwell of Columbus, W. L. Compere of Newton, Milton Koon of Booneville, Clyde Little of Forest, Bartis Harper of Tylertown, Howard Smith of Vicksburg, and James A. Lewis of Blue Mountain.

Gandy chairman

Gandy was elected chairman of the Executive Committee, and Bagwell was elected vice-chairman. Mrs. Yates was elected secretary of that body also.

The Education Commission of the Mississippi Baptist Convention reported to the Convention Board with the proposed breakdown for Cooperative Program funds going to the four convention-sponsored colleges. Joe Tuten, chairman of the Education Commission, made the report and noted that Clarke College will continue to be considered as a separate school in the fund distribution through the 1983 budget year.

Tuten said he feels it will take four or five years to know what may happen in the merger operation between Clarke and Mississippi College. He said Clarke needs at least 400 students. The merger is not complete, he said, because care is being exercised not to threaten the accreditation of Mississippi College in the process. Clarke is accredited as a junior college.

This year the full-time equivalency in numbers of students at Clarke shows an addition of five over last year, Tuten noted. He added that there are about 50 additional non-degree special students who are not reported in the full-time equivalent figures. Full-time equivalency is the total number of hours taught divided by 12. In graduate schools the figure is divided by nine.

Compere, a former president at Clarke, said the students there this year are there without recruitment; and he feels the picture is brighter than was anticipated. The Clarke full-time equivalent for this semester is 132.

Blue Mountain College has 309 full-time equivalent, Mississippi College has 2,136, and William Carey has 1,357. This is a total of 3,802. Of these, the ministerial full-time equivalency is 251. These are figures from the Education Commission report.

In the basic budget for 1982 the Christian Education portion is \$2,387,000. Of this, \$716,100 will go for administration, \$1,193,500 for instruction, \$238,700 for graduate studies, (Continued on page 3)



# Religious freedom belief

(Continued from page 1)

Unfortunately, some among us have forgotten history, forsaken their identity as church-state separationists, and embraced the medieval doctrines that we have so long resisted. Listen to the first person singular pronouns in the diatribes of television preachers. Hear their appeals to their own narrow experience as authority. Recognize that what they want is not a free nation but a Theocracy, and each of them would like to be Theo.

They claim from the state both freedom and special privilege.

They want no government intervention, but they'd like prayer in the public schools and tax credits for children in parochial schools.

We cannot have it both ways.

The kindest, most generous analysis of these doctrinal revisionists sees them as . . .

... defectors from the distinctives that made Baptists champions of soul freedom:

... traitors to the Bible-based, spirit-led, time-tested commitment to church-state separation,

... opportunists who would trade off the freedom of church-related schools for a mess of tax credit pottage.

One of the least desirable results of cozying up to government to use it and be used by it will be the wave of anti-clericalism and public contempt already emerging, the new birth is trivialized, precious teachings of scripture are mocked because of the excesses of electronic evangelists.

One of the most devastating and destructive aspects of this new approach is a weakened witness to a faith that frees.

So many have said so much for so long and have been so wrong about the school prayer decisions of the Supreme Court. We must look at them.

It is my view that Baptists should be grateful for these decisions as temporal, legal safeguards for church-state separation which is itself a fence or a hedge about religious liberty.

1. First, we should be honest: The battle is not "to put prayer back in the schools." That's offensive to theology. It's as if we had the power to dump the Heavenly Father in a wheelbarrow and cart him around, but it's also offensive to common sense. It is state-sanctioned prayer these people are really seeking. For the state to allow prayer implies that it has the power to disallow prayer. We cannot accept that. Prayer has not been forbidden. Voluntary prayer? Of course, there's not any other kind. When it comes to amendments to "return religion to the schools" there's a simple rule of thumb: If something's not broke, don't fix it.

2. Then, there's a serious theological question about the nature of prayer. Genuine prayer can't be permitted or prevented. Compelled ritual is meaningless and not prayer. All religion to be real has to be freely, voluntarily entered. Hear these simple arguments,

a.) Christians cannot fully join non-Christians in their prayers; and, so, non-Christians should not be expected to enter Christian worship. (It could well keep them from ever actually becoming Christian.)

b.) School prayers would either be effective, in which case they'd constitute indoctrination and be therefore unfair, or they would be ineffective, in which case they'd constitute dilution. We've always seen the benefits of mechanical prayer as minimal. Mr. Justice Stevens, a Baptist, has spoken eloquently about the dangers of "compelled ritual."

3. Next, there is a very practical consideration regarding implementation. In the public school classroom there should be no compulsion to conformity, no coercion of conscience regarding religion. Yet, which one of you wants to tell a little 8-year-old girl that she may stand aside, leave the room and not participate, marking her as the one that doesn't believe in the God of the class? Who among us would want to be the teacher to tell an 11-year-old boy: "Well, if you don't want to leave the room, you may play like you're praying?"

It's bad religion and bad law; there's no way to apply fairly school prayers in a pluralistic society. We'd have Mormon prayers in Utah, Baptist prayers in Mississippi, and Buddhist prayers in Hawaii.

4. Finally, there's an historic argument against school prayers. Look at other nations of the world where church and state are wed and prayers are said in schools. Would this ritual really make the difference some claim?

Public school devotionals . . .

... haven't brought church going to England,

... peace to Northern Ireland,

... vital faith to Spain,

... clean newsstands to Denmark,

... purity to Sweden,

... or common decency to Iran. . .

They all have school prayer.

No, the claims that everything went wrong because prayer was thrown out of school are patent poppycock.

Baptists have rightly understood that freedom of religion has to go all the way and become potentially freedom from religion or it's meaningless. Unless every individual is free to say "no," then his "yes" is nothing. A plastic doll that says "I love you" when you pull a string means nothing, but a Dennis the Menace child, strong willed, rebellious, with a mind of his own, can say "I love you" and melt a heart of stone.

The other side of the education coin involves the use of public money for private and parochial education. The particular threat just now is labeled "tuition tax credits." The various plans would allow a tax credit on one's income tax for a set amount if it were spent for education at a private or church related school. It's just as much a tax expenditure decision by the Congress as if an item were added to the budget. Not a deduction, a credit—taxes not paid by the individual involved and therefore paid by the rest of us who claim no such credit.

What's wrong with tuition tax credits?

1. They're discriminatory—help for those who need it least. The really poor do not have the \$500 to \$1,000 required to qualify for this one additional form of welfare for the well-off. They constitute regressive taxation.

2. Inflationary—offering a new initiative in federal spending with uncontrollable cost escalation. An official of the National Catholic Education Association testified for tuition tax credits in the last Congress because "it would enable us to increase tuition."

3. Unconstitutional—because, in fact, almost 80 percent of the funds would wind up in the parochial schools of one denomination. The Supreme Court in *Nyquist* (1973) ruled out tax credits on Constitutional grounds. Excessive entanglement with religion is unavoidable.

4. Undemocratic—because they would encourage and subsidize segregation academies at worst and substandard schools at least. The taxpayer would have no say over the way that part of his tax dollar is spent: taxation without representation. At present, taxpayers can follow their education dollar through the 16,000 freely elected school boards. School board members can be forced into retirement. But tuition tax credit dollars are beyond the voter's control.

5. Divisive—because they would mandate competition and infighting for the public dollar. Private and parochial schoolmen would be rooting like little pigs at the trough of tax money. Religious warfare is not dead.

6. Dishonest—because it would use the parent as the conduit for tax dollars to flow into schools where otherwise

they could not go constitutionally, a subterfuge, an attempt to do indirectly what is directly illegal. Over and over voters all over the country have seen through this ploy and turned it down.

7. Illogical. In convoluted reasoning unworthy of United States senators, Moynihan and Packwood argue that because parents have a right to send their children to private and parochial schools that all taxpayers must help them do it.

8. Destructive—of the public schools, allowing the non-public schools the possibility of skimming off the best and leaving the more difficult, more expensive-to-educate children in public schools. The issue is nothing less than the future of the public schools. We'd be paying a premium with tax dollars for withdrawing children from the public schools, setting up two separate but unequal systems.

9. Expensive—at a time when budget cuts touch the old, the young, the poor, the handicapped. How can we even consider spending \$4 to \$7 billion on a new, unfried, ill-advised, bitterly argued program. As Senator Everett Dirksen once said, "You spend a billion here and a billion there and before long you're talking about real money."

10. Finally, it's intrusive. The very reason for having private and church schools is so they'll be free to be different, to do their own thing. Rules and regulations would certainly follow tax dollars. Government control would be as certain to follow government subsidy as night follows day. Without some controls we'd have Moonie schools, Klan schools, Black Muslim schools, and Hare Krishna schools benefiting from our tax policy.

We don't need any scheme to use the public schools for religious purposes.

We don't need any gimmicks to funnel tax dollars into private and parochial schools.

Thomas Jefferson put it clearly: "to compel a man to furnish contributions of money for the propagation of opinions he disbelieves is sinful and tyrannical."

There's a threat from the other side of the street. Government is out of bounds, meddling in matters of religion.

Some would have government investigate cults . . . we Baptists would soon be under scrutiny.

Some would have the CIA use our missionaries for spying . . . sharing the gospel would be put in jeopardy everywhere that took place.

The Internal Revenue Service is in effect defining what is and is not "church" with their interpretation of fuzzy words about "integrated auxiliaries."

Bob Jones University is threatened with the loss of tax exempt status for charitable contributions made to the school. Internal Revenue has said gifts to Bob Jones can not be deducted from one's taxes because of their policies on interracial marriage.

The Baptist Joint Committee on Public Affairs, which represents eight Baptist denominations with some 27 million constituent members, strongly objects to any attempt by government to force by the threat of loss of tax exemption, any religious organization to alter its theology to conform to public policy as arbitrarily defined by a governmental agency such as the Internal Revenue Service. To do otherwise would be un-Baptistic and anti-Baptistic.

William P. Thompson, stated clerk of the United Presbyterian Church, has said it well: "A pervasive pattern of government activities at all levels constitutes a serious threat to the free exercise of religion."

"We must protest vigorously the growing tendency by government to distinguish between 'churches' on the one hand and the agencies, institutions, and programs created by churches in the exercise of their faith on the other. The protection of the Constitution should extend to both. We must oppose the progressively narrower definition of religion appearing in regulatory, legislative, and judicial decisions. This tendency, if unchecked, would restrict the shield of the First Amendment to a shrinking sphere of religious activity . . . private, sacerdotal, and liturgical aspects . . . the similarity of these developments to the restraints imposed by totalitarian regimes of the right and left, as they have ruthlessly privatized religion, should give us pause. The Russians claim to have freedom of religion."

Dr. Truett, addressing the Baptist World Alliance in 1939 said, "The right of private judgment is the crown jewel of humanity, for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God . . .

"Baptists pled and suffered and kept on with their protests until, thank God, forever, their contention was won in these United States and written into our country's Constitution, that church and state, in this land, be forever separate and free, and that neither must ever trespass upon the distinctive functions of the other."

We face a situation in the nation in which we must decide if we want to start writing into the Constitution whatever the majority of the moment may demand. We must determine if we are willing to allow the State to regulate in a way that we have no escape even in the courts. We have to judge if we are ready to abandon the rights and guarantees given us in the Constitution and the Bill of Rights. The medicine offered by Helms and Hatch is worse than the ailment they think it would cure.

Baptists have stood for religious liberty, rooted in soul freedom based on our voluntary approach to matters spiritual. Now is no time to turn back.

It's all out, full fledged freedom for which we fight, not toleration. We insist upon the rights of Jews and atheists and Moonies and Madelyn Murry O'Hair.

There is a wide difference between toleration and liberty. Toleration is a concession while liberty is a right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God.

God wants free worshipers and no other kind.

We dare not panic and succumb to the loud voices that would drown out dissent, diversity.

We dare not allow the apparent public tide of security seekers to run roughshod over freedom.

We dare not betray by our apathy and inaction the blood-bought liberty that is our Baptist heritage.

## Suits will go to N. Plains

In 1980, Mississippi Baptists, through their Baptist Men's organizations, gave new suits to 72 Southern Baptist pastors in the Northern Plains Baptist Convention.

The opportunity for giving to the Northern Plains Suit Fund exists again for 1981. The committee members on the project, coordinated by the Mississippi Brotherhood Department, purchase suits which cost approximately \$95 (including a shirt or tie).

Checks may be mailed payable to the Northern Plains Suit Fund, Brotherhood Department, Box 530, Jackson, Miss., 39205.

# Nazareth school faces cuts as financial woes increase

NAZARETH, Israel (BP)—Triple-digit inflation and an unexpected hike in teachers' salaries are threatening to severely curtail Nazareth Baptist School's 33-year-old ministry.

This is the Paul Rowden school, named for the late Southern Baptist missionary to Israel.

Compounding the school's financial distress is a government-mandated 25 percent salary hike for elementary and high school teachers, including the 27 at the 600-student Baptist school. Higher fees assessed students in September will not offset the unexpected salary increases effective the end of October.

"This may be the last year of operation of the school as we have it now,



## Baptist Women Retreat

Mrs. Patti Dent, Holly Springs, and Mrs. John Causey, Corinth, chat during a break at the Baptist Women's retreat in October. Speakers for the retreat at Camp Garaywa were Mrs. I. E. Rouse, Mrs. Stanley Stamps, Mrs. Earl Kelly, Mrs. Lowrey Compere, Ethel McKeithen, pictured below, and Richard Alford.



with kindergarten classes through grade 12," said assistant headmaster Fuad Haddad.

He predicted that part or all of the primary grades will have to be dropped if more funds are not found to offset Israel's rampant inflation that topped 130 percent in the first nine months of the year.

Since the primary school takes the largest share of the school's operating budget, cuts probably would begin with kindergarten and the first six grades, according to Southern Baptist representative Ray Hicks, the school's director.

He and Haddad say it is a "pity" to make such drastic changes in the school because it maintains a good academic rating with the government and has excellent standing in the community. Despite constant increases in school fees, parents insist that their children continue, Hicks said.

An official of the Southern Baptist Foreign Mission Board, which contributes a little over 20 percent of the school's \$300,000 budget, said much of the Baptist influence in Nazareth and the whole Galilee area has been due to the school.

Through this school "Baptists have become known and respected," according to J. D. Hughey, the board's director for Europe and the Middle East. "Doors have opened for a Christian witness. It is unashamedly Christian. Regular chapel services and even revival services are held in the school for faculty and students."

In an effort to continue the ministry, the school has set up a development fund in Israel and the United States and has appealed to more than 900 alumni in the two countries. An estimated 40 percent of the projected budget for the next academic year will depend on gifts from this fund, Haddad said.

## Missionary prayer requests

Pray that Indonesian and missionary faculty members at the Baptist seminary in Semarang will have extra strength as they carry unusually heavy workloads. Pray also that the urgent need for new missionary faculty members will be met.

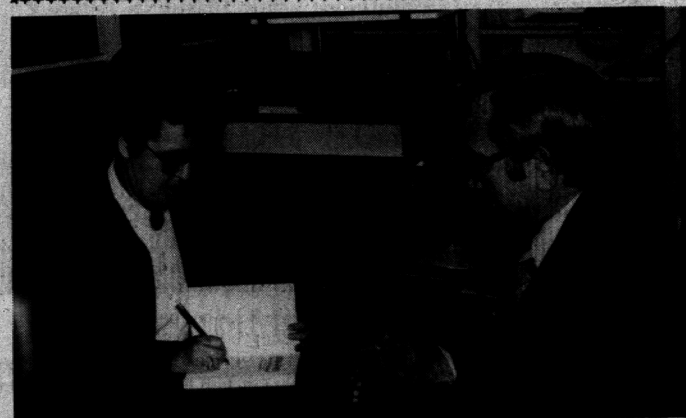
Pray that monthly meetings held in the home of Kuhn Natee, a Christian in Thailand, will be real witnessing opportunities for her unbelieving husband, and her friends and neighbors who attend the services.

Pray that God will protect Pat and Judy Hoaldrige, Southern Baptist representatives in Israel,

from religious persecution. The Hoaldriges say that an organization of fanatical religious Jews has sent them and their neighbors threatening letters.

Pray that God will help Southern Baptist missionary Harold Lewis in Surinam as he makes the transition from pastor to trainer-equipper for all churches where Southern Baptists are working in the country.

Pray that God will send someone to work with students in Daloa, Ivory Coast. This small town has four high schools and approximately 10,000 students, many of whom come from other areas. (WMU)



## Autograph for seminary

Anne McWilliams, Baptist Record editorial associate, autographs a copy of her Broadman book, "David Gomes: When Faith Triumphs," for Richard Brogan, president of Mississippi Baptist Seminary. The copy of the book will be placed in the seminary library. An autograph party for Mrs. McWilliams and Mrs. Earl Kelly was held during the Mississippi Baptist Convention.

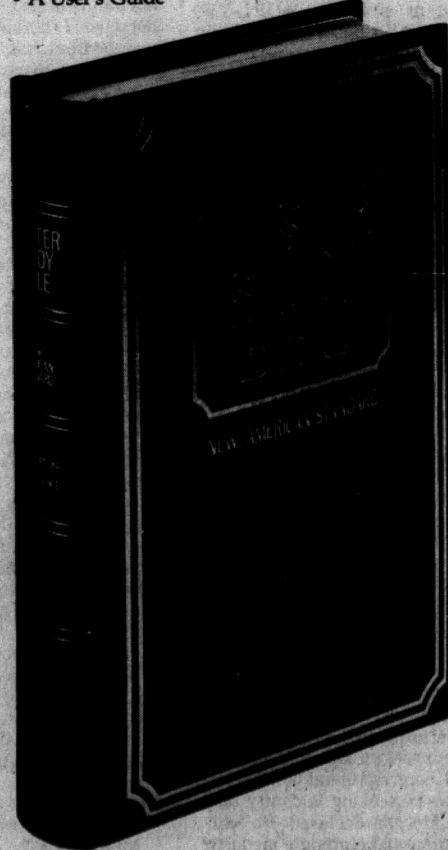
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## Bible Drill Clinics scheduled Dec. 7-8

Bible Drill Clinics for the training of persons who work with boys and girls in the Children's Bible Drill and Youth Bible Drill have been scheduled in 11 locations in the South Central area of Mississippi, December 7-8.

Clinic Leaders are: Reuben B. Moore, Philadelphia; T. O. Winstead, Clinton; Mrs. Lillian Walters, Jackson; Ron Shearer, Brookhaven; Mrs. Vivian Reeves, Jackson; Mrs. Joyce Gravlee, Tupelo.

Locations on Monday, December 7, are at 15th Avenue, Meridian; East Philadelphia; Calvary, Waynesboro; Bay Springs Church; First, Yazoo City; and Clark Street, New Albany.

Clinics scheduled on Tuesday, December 8, are at Forest Church; First, Mendenhall; Parkway, Natchez; Bowmar Avenue, Vicksburg; Center Terrace, Canton.

Starting time in each location is 7 p.m.

These clinics will train persons from the churches in the rules and procedures of the Children's and Youth Bible Drills, enlistment of boys and girls in the drill, and preparation for participation in the drill. In some instances these persons will be elected children's leaders or youth leaders in Church Training. In some churches individuals are selected specifically to work with boys and girls in preparing for the Bible drills.

Each year the Church Training Department schedules Bible Drill Clinics in one area of the state.

In the 1981 drills there were 1,606 participants. Of these 985 were in the

Children's Bible Drill and 621 in the Youth Bible Drill. These participants were from 277 churches in 63 associations in Mississippi.

## Jackson music minister works in revival series

(Continued from page 1)

"Invitation to Life" on consecutive Mondays (January 4, 11, 18, and 25).

The RTVC has purchased the air time for the test broadcast at a total estimated cost of \$120,000.

Directors of missions in the five test markets are working with the RTVC to organize local Baptist support for the broadcasts and advertise the show in each area. They also will set up local telephone counseling centers for people who respond to the program.

Larry Black talked to the Baptist Record about the programming. "It's being geared to two things," said Black, "to speak to people that are unchurched, and secondly to maybe showcase the local church."

Black said one distinctive thing about the taping was that during the days of the services, the Radio and Television commission taped testimonies of church members in their natural settings. "A man recently converted was a service station owner," said Black. "They filmed his testimony as he was pumping gas and changing tires."

Although Southern Baptists are giving record numbers of dollars to foreign missions, it has been at least 20 years since those dollars increased the buying power of Southern Baptist foreign missionaries and of the Foreign Mission Board. This is due to world wide inflation and the devaluation of the American dollar on the foreign market.

Thursday, December 3, 1981

BAPTIST RECORD PAGE 3

## Convention Board meets

(Continued from page 1)

\$214,830 for ministerial education, and \$23,870 for the expenses of the Education Commission. The advance section of the budget would give an additional \$232,000 to education causes to be distributed in somewhat the same manner except there would be no allocation for the Education Commission.

For those causes, from the basic budget Blue Mountain will get \$337,856, Clarke will get \$252,258, Mississippi College will get \$1,070,832, and William Carey will get \$702,183.

In each case the administration portion for the school is \$179,025. The remainder is allocated on a full-time equivalency formula.

These figures come out to be 30 percent for administration divided equally among the four schools, 50 percent for instruction, 10 percent for graduate education, nine percent for ministerial education, and one percent for the Education Commission.

In addition there is a \$425,000 item in the budget for capital funds. Each school will get \$33,250 for site allocation and then a total of \$292,000 is to be divided by full-time equivalency. The

two figures together for Blue Mountain will be \$56,026; for Clarke, \$43,178; for Mississippi College, \$191,806; and for William Carey, \$133,990.

According to the report, the full-time equivalency on ministerial students is Blue Mountain, 77; Clarke, 38; Mississippi College, 70; and William Carey, 66.

A year ago the board voted to install individual air conditioning units at Gulfshore Assembly to be used instead of the central unit 150-ton compressor. Last week the board approved a bid of \$117,000 for the conversion, which should save \$10,000 to \$15,000 per year, according to Art Nelson, business manager for the board. The new system will mean that small groups can be accommodated without having to use the bigger unit and that individuals will be able to regulate their own temperature controls. Gulfshore is expected to finish the year with a surplus of almost \$70,000, and the remainder is to come from the fund balance. It is hoped that the central unit, which is in good shape, can be sold eventually, Nelson indicated.

Committees of the board were appointed. For the Budget and Cooperative Program Promotion Committee are Joe McKeever, Columbus; Ingram Foster, Prentiss; Houston Adkins, Mendenhall; R. J. Reynolds, Newton; Martin Bond, Starkville; Bartis Harper, Tylertown.

New Church Expansion Committee: Alton Yarbrough, Grenada; Jerry Estes, Gulfport; Ed Deuschle, Fulton; Joe Ratcliff, Collins; Leo Barker, Baldwin; Clyde Little, Forest.

Assemblies and Camp Programs Committee: Anthony Kay, Calhoun

City; Powell Oglethorpe, Hattiesburg; Ed Gandy, Kosciusko; Howard Smith, Vicksburg; Louis Smith, Canton; Mrs. Elise Curtis, Gulfport.

Church-Minister Relations Advisory Committee: Charles Bass, Columbia; William Waddle, Grenada; Murry Alexander, Greenville; Mrs. A. L. Benton, Brandon; Milton Koon, Booneville; Ronnie Massey, Meridian.

Missions and Evangelism Committee: Mrs. Leo Murray, Jackson; Bruce Jolly, Sandersville; Nathan Barber, Bay St. Louis; Armond Taylor, Olive Branch; Jimmy Vance, Starkville; W. L. Compere, Newton.

Church Building and Pastoral Aid Committee: Bill Webb, Meridian; Howard Benton, Pearl; Jack Parsons, Wiggins; A. M. Moore III, Ruleville; Clarence Walker, Red Banks; Dan Thompson, Ackerman.

The board adopted a short-term investment plan for convention employees such as was adopted for church employees in the pre-convention meeting. It also adopted guidelines for a ministerial financial assistance plan to be used in "forced" termination situations in which the church has not provided adequate transitional income.

The meeting was opened by a devotional message by Convention President James Yates. In remarks at the close of the meeting Earl Kelly, executive secretary-treasurer, requested prayer for his wife, Marjorie, who suddenly lost the sight of her right eye, and for himself in that he has lost 50 percent of the hearing in his left ear.

No one can be made tenderhearted by being kept in hot water.



### Mississippi Convention scenes

Jim Young, music director of Liberty Baptist Church, Liberty, talks with J. D. and Maybelle Joslin. Joslin retired from the pastorate of Hickory Flat Baptist Church, but returned to be pastor of Pharsalia Baptist Church in Panola County.



Ruth Luncford leaves William, age 10 weeks, at the nursery before a convention session. William is the grandson of Eugene Roberts, director of missions, Lincoln and Copiah counties. Receiving the baby, is Mrs. Ola V. Barnett, left, member of First Baptist Church, Jackson, who before retirement was employed at the Baptist Children's Village.



Melvin Crawley, pastor of Union West Baptist Church in Oxford, talks with W. W. and Mildred Young. Young is new pastor of Faith Baptist Church, Batesville. He came from the pastorate of Mt. Moriah Baptist Church in Calhoun County.



Harvey Thornton, Jerry Estes, and Johnny Eubanks discuss convention matters. Thornton is pastor of Broadmoor Baptist Church, Gulfport. Estes is pastor of New Hope Baptist Church, Gulfport. And Eubanks is minister of music at Freeny Baptist Church, Carthage.

## West family injured in collision

Dan West, manager of Central Hills Baptist Retreat, his wife, Rachel, and their three children were injured in a two vehicle collision, Wednesday evening, Nov. 25 around 5:30.

The car in which Dan and his family were traveling on Highway 49, just north of Hattiesburg, was struck by another vehicle from the driver's side.

Dan, driving, sustained head and facial injuries. Rachel suffered head and facial injuries and Shannon, 12, suffered head injuries. Scott, 12, and Susan, 7, were not seriously injured.

Rachel and Shannon were hospitalized in Forrest General Hospital in Hattiesburg and Dan was flown by helicopter to Mississippi Baptist Medical Center in Jackson.

Dan and Shannon underwent surgery Wednesday evening and both remained in intensive care—Shannon until Nov. 27, Dan until Nov. 28.

Rachel was released over the weekend and Shannon was expected to be released from Forrest General Dec. 1.

Dan's mother reported to the Baptist Record that his condition was progressing, but that he was still in serious condition.

The State Highway patrolman investigating the accident said that Dan attempted to avoid hitting a pickup truck belonging to the State Highway Department which had run into Dan's path. The driver of the pickup truck was cited with failure to yield right of way. The driver suffered internal injuries.

## Cult con

ATLANTA (BP) — A Baptist cult expert warns churches that unscrupulous young people may try to bilk them out of money by posing as desperate people escaping a cult.

Glenn Igleheart, director of the Southern Baptist Home Mission Board's interfaith witness department, says he has received scattered reports of churches providing money, food, shelter and transportation to such young people, only to learn later they had been deceived.

For example, a young man named George recently walked into First Baptist Church, Auburn, Ala., and asked Dale Peterson, minister of music, for help in leaving the "Moonies." He said he had left the Unification Church the night before in Atlanta. After several hours of discussion, he said he wanted to return to Atlanta to get his clothes.

The church bought him a bus ticket, and called Atlanta to arrange for food, housing and counseling. Just before the bus left, George confessed he had lied about leaving the Moonies, admitted he did not need money, and that he had been receiving help for several months from other church groups. He gave back the bus ticket and did not go to Atlanta.

Peterson said he was convinced George had indeed left the Unification Church and that he was crying out for help. George had no qualms about lying, confessing that "for two years, I've been taught to lie if necessary to achieve the end result."

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## Editorials

### The Russian Baptists . . . A bond of brotherhood

The Russian preacher, Jakov Doukhonchenko, preaching through interpreter Eugene Rouzski at Broadmoor Baptist Church in Jackson, took as his text Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

His message was one that might be heard on any given Sunday in any Southern Baptist church in the land. It was significant, however, from the standpoint that his listeners realized that in his native land such a message is met with somewhat more resistance than it is in the Southland.

We live in a world of crisis, he said, and it is very important for Christians to know what we are living for. "Christ is our hope," he said.

The Baptist future is bright in Russia, the speaker continued, because it is hidden in Christ. There will be tribulations, he continued, but added that the Master has said, "Be of good cheer. I have overcome the world."

At the end of his message he gave an invitation such as is expected in Baptist churches, saying, "Come to him as did the prodigal son. He wants to save you tonight."

Doukhonchenko is the superintendent of the Baptist work in the Ukraine. He explained that the 2,000 churches in that area average about 10,000 baptisms per year. About 90 percent of those baptized are young people, he said. He noted that the work is growing in the Ukraine and there have been 39 new churches begun in 1981.

Services in Russian churches generally last for about two hours, and there are usually three per Sunday. Some worshippers attend all three, Doukhonchenko said, but for the most part the congregations are different.

Russian pastors urge their members to witness in their neighborhoods and

on their jobs. "We want the word of God to reach every person in our country," Doukhonchenko said. Interpreter Rouzski is also a preacher, though his task on this trip was to provide interpretation for Doukhonchenko. Holding a microphone in his right hand, Rouzski deftly flipped through a small English New Testament with his left as he read scripture passages in English that Doukhonchenko read from his Russian Bible.

"We have difficulties," Doukhonchenko admitted, "but we have faith. . . . The God in whom we trust is the God of today's history."

Rouzski lives in Moscow and works for the denomination. Michael Zhidkov, also one of the visitors, is pastor of one of two Baptist churches in that city. There are 5,200 members of Zhidkov's church, and the morning worship service is attended by 2,200 people. Zhidkov, the witty member of the delegation, wryly remarked that the auditorium has only 1,000 seats. The afternoon service usually has 2,000 in attendance, he said; and there are 1,700 to 1,800 in the evening service. During the two-hour services those sitting change with those standing, he said.

As was expected, Carl McIntire, who has spent a lifetime in protests, met the Russian delegation at the airport with a group of protesters. He had declared that at least two of the visitors are Communist spies; but when asked for positive proof, he walked away.

As he arrived at the airport this writer asked him to produce something that was more than hearsay evidence on the part of those who want to discredit the visitors, and he walked off. Later someone in his group asked him to give the writer the evidence, and again he walked away.

Alexei Bichkov, the general secretary of Baptist work in Russia, was one of the visitors. He said he first met

McIntire in 1956. "We have to pray for him," Bichkov said. "He wants to exploit people for his own sake."

Bichkov is a third-generation Christian. His grandfather was converted while he was a prisoner of war of the Germans in World War I. The grandfather was the first preacher in his village. His father was also a preacher and was the first of 17 children to accept Christ. The younger Bichkov was an engineer and a building contractor before he surrendered to the ministry. This experience has been useful as Russian churches are now able to construct buildings, he said.

Zhidkov's father was also a preacher and was pastor of the Moscow church before him.

All groups of any kind register by law, according to the visitors. This means that they are under the protection of the law. This includes police protection. Even if the music becomes too loud at the church and the neighbors complain, Zhidkov said, they cannot be closed down. They are operating within the law.

The unregistered groups, on the other hand, are outside the law, it was indicated. They have rejected communication with the authorities. Therefore they do not have the protection of the law. Their resistance creates conflict between the state and the group.

The unregistered groups demand radio and television time and don't get it, the visitors said. The registered Baptists are more patient. Time is on their side, they feel. Formerly there was an atheistic attitude in the country, they said, but now it is recognized that there are believers and non-believers. "There is a struggle between them, but we believe the future belongs to Christ," they said.

They said revivals and conversions are taking place all over the country. In Kiev a top-ranking military officer

became a believer, and now he is a preacher.

A believer cannot be a member of the Communist party, nor can a communist be a church member. Otherwise, about the only restriction is that believers cannot be school teachers. Other vocations are open. The government controls the school system, which is free through the college level. Attendance through the 10th grade is obligatory, and college is available to anyone on the basis of a competitive entrance exam. Discrimination is unlawful. When it has been determined that there has been discrimination, the believers who are members of registered groups have recourse of the law.

Twelve years ago a three-year Bible school was started in Russia, but there is a need for more ministerial training. Zhidkov studied in England and in Canada. Rouzski studied in Germany. Many pastors became self-educated.

Churches vary in size from the 5,200-member Moscow church to many rural congregations of 150.

The sense of brotherhood is a strong emotion when in the presence of visitors such as we have just had. It is a thrill to hear of their triumphs and to find that they believe as we believe and conduct their work as we conduct ours. They are not permitted to have Sunday Schools or open-air services, but they compensate by two-hour church services. They have choir music at every service, and many times it is accompanied by orchestras.

One sees the hand of the Lord as he visits with Baptists from other lands. This was the experience on the trip to Paraguay, Uruguay, and Argentina in March.

The brotherhood in Christ that is to be found with these fellow Baptists is not to be denied nor is it to be broken by any human effort. It is a strong tie that will last throughout eternity.



Joe McKeever, Columbus

## Faces And Places

By Anne Washburn McWilliams

### The man with the cross

Arthur Blessitt, Mississippian who has walked around the world carrying a 10-foot cross, will be in Jackson next week to speak at the Mid-South Regional Conference on Prayer for Spiritual Awakening (article on p. 1). Then Dec. 28-29 he will speak at the Youth Evangelism Conference in Clinton. Either time or both, I know I want to hear him.

Often he has explained that his cross carrying is "not in penance or in sacrifice, but in the joyful service of the Lord." The cross is his point of contact, to get attention. Along the roads he talks with people about God's plan of salvation.

In 1969 he began by walking across the United States, to dramatize the need for spiritual awakening in this country. Since then he has walked across Europe, Africa, Australia, Singapore, Malaysia, Thailand, and Central America. Last year he walked across Poland, Hungary, Yugoslavia, and Bulgaria. "There are no iron curtains with God," he said.

At the Polish border, a customs official asked, "What is that?" He answered, "A cross," and they let him pass. Everywhere he found a welcome, "beyond words to describe." Half the highway was usually full of people walking with him. "For four days I joined about 1,200 pilgrims walking along the roadway and praising God," he wrote. His wife Sherry and six children met him in Budapest for the remainder of the trip. She and the girls drove ahead of him and Joel and Joshua walked with him.

In Turkey, as Arthur walked toward Greece, the family went along. One night they were all in the car, the cross tied on top, looking for a place to park their trailer for the night, when a truck hit the car and knocked it down a mountainside. It fell end over end and landed on its top, the cross underneath. They all came out alive, with 107 bruises and two cuts. Since the car was ruined, they flew home to Hollywood.

One year in Belfast, Arthur and Sherry walked among the people, praying with them, while guns were trained on them from the rooftops. But some funny things have happened, too, like the time in Paris when he was supposed to meet with some fellow Christians at the Arch of Triumph. He was pleased at the big crowd he saw, and had started up the red-carpeted steps to the platform when the police grabbed him. "Isn't this the Jesus Rally?" he asked. "No," the officer snapped, "this is a memorial service for the Unknown Soldier and President Pompidou is due any minute."

Every time I see his name in print I recall the first time I interviewed him. It was 1967 and he was 27. That year he had been preaching in nightclubs, at teen-age hang-outs, at wrestling matches, etc., and had recorded 627 professions of faith. At the Sinners A-Go-Go Club in Hollywood, he recalled, the owner had stopped the music and

the sale of mixed drinks for 30 minutes. Topless dancers got dressed and came out to listen. While billiard balls clicked and bar patrons shouted hal-lujahs, the young man talked about the search for happiness and the One Way that it could be found.

"My methods are revolutionary, sensational, may even be bizarre," he told me. Conventional methods won't reach everyone, and Blessitt said he felt God had called him to minister in unconventional ways. "It's our duty to carry the message to people where they are. If they are not in church, where are they? Find them, and go to them with the message."

"I studied Paul's ministry and Jesus' ministry and thought, if Paul were preaching today, where would he be? In the church only? Where would Jesus be? Talking with publicans and sinners where they are? Talking to a woman at a well?" His face literally shone as he talked. I had the feeling that his love and compassion for people were real.

When Arthur ran for U.S. president in 1975, William Willoughby wrote in the *Washington Star*: "Arthur's not going to go anywhere. But knowing Arthur the way I do, I know he's going to have a lot of fun getting there."

At age 40, a graying Arthur spoke to the Southern Baptist pastors' meeting at Los Angeles. He still wore casual clothes. His audiences had widened from street people to world leaders. As an evangelist, he has no organization and takes up no offerings. (His financial support comes from a few long-time backers.) His "one passion" is still "to go to the people where they are, to lead them to Jesus, and to establish them in local churches."

Once he told me, "The most important meeting in my life took place in the Baptist Building in Jackson, just before Christmas during my senior year at MC (he was born at Greenville; and ordained at Second Baptist, Indianapolis) with Dr. Chester Quarles, Dr. Joe Odle, Claude Townsend, and Wilson Parker." As a result, he went as a home missionary to Montana and established a church at Anaconda. "Dr. Odle talked to me about his late son, Joe Thomas, who had done mission work in Montana, and as he talked the tears streamed down his cheeks. That meeting was a turning point in my life, and in my ministry."

After Arthur's walk across Spain, Indy Whitten, missionary, wrote, "If he did not have the blessings of the Lord and of the Holy Spirit, he could never accomplish even a tiny part of all we have witnessed during these days."

As Jack Taylor said, "He walks with God."

Lots of people have called him a nut, but he said "I'm screwed on the right bolt."

It's easy to tell when you're on the right track—it's uphill.



### Russians welcomed

Earl Kelly, right, executive secretary-treasurer of the Mississippi Baptist Convention Board, welcomes four Russian Baptist preachers to Jackson in the airport concourse. Left to right are Michael Zhidkov, pastor of a church in Moscow, the largest one in Russia with 5,200 members; Eugene Rouzski, a member of the Moscow church who works for the denomination and was interpreter for Jakov Doukhonchenko; Doukhonchenko, who is the superintendent for the 2,000 Baptist churches in the Ukraine; and Alexei Bichkov, general secretary of the All Union Council of Evangelical Christians-Baptists.



With "Welcome to Jackson" appearing in the background, picketers protest the arrival of the four Russian Baptist preachers.



Jakov Doukhonchenko, Ukraine Baptist superintendent, preaches at an evening worship service at Broadmoor Baptist Church, Jackson. The interpreter is Eugene Rouzski.



Carl McIntire of Collinswood, N. J., president of the International Council of Christian Churches, passes out signs as he organizes the anti-Russian picketers at Jackson's municipal airport.

## Letters to the Editor

### The convention program

Editor:

It is impossible for me to write a personal note to everyone who appeared on the 1981 State Convention program. Therefore, I am taking this means of expressing my personal appreciation, and that of the entire Order of Business Committee, for the contributions of all those who assisted in any way to make the recent meeting of our Mississippi Baptist Convention the success it was. Unless one is a member of this committee, it is almost impossible to realize just how many people are involved and how much work it takes to prepare for such a meeting. God blessed us with a good convention with outstanding messages, uplifting music, inspiring Bible studies, and challenging personal testimonies. The reports were thrilling and gave evidence that Mississippi Baptists are seeking to do their part in the Bold Mission Thrust. The entire convention was wrapped in a spirit of love and cooperation.

I am grateful for the participation of every person who appeared on the convention program. May God bless you all.

Jim Yates, Chairman  
Order of Business Committee

As long as he lives, Harold D. Lovell, of Oklahoma City, will never forget his army sergeant! Sgt. Richard N. Cleaver, of Niagara Falls, NY saved Lovell's life a few years ago when his parachute collapsed during a training jump at Fort Campbell, Ky. When the paratrooper sergeant saw that Lovell's parachute had collapsed, Cleaver grabbed him. Both soldiers dropped several hundred feet to safety on the sergeant's parachute. Helping hands! From parachutes, or in the daily walks of life, helping hands often make the difference.—A. PURNELL BAILEY.

## Book Reviews

**THE BIRTH OF THE MESSIAH; Raymond E. Brown; Doubleday and Co., Garden City, New York; 594 pages.**

This work is a critical commentary (594 pp.) on the "Infancy Narratives in Matthew and Luke" by an able Roman Catholic scholar. He feels that students "cannot make assumptions about (the) historicity (of the infancy accounts) . . . on the basis of their presence in the Gospels" (p. 7). Luke's account is "dubious on almost every score . . ." (p. 413; cf. esp. pp. 412-418, for Brown's highly negative approach ca. Luke's reliability with reference to a census in the time of Herod I). Brown is not convinced that Jesus was born at Bethlehem (pp. 513-516) and rejects Luke's accuracy with respect to Quirinius conducting a census in Judea, or outside Judea, at any time before 4 B.C., i.e., during the lifetime

of Herod I (pp. 547-556). Brown's commentary represents, of course, common New Testament scholarship today; yet common opinion is quite commonly wrong! Brown's bibliographies are full and show a thorough command of modern literature on his part.

The basic weakness of Brown's work is chronological. He fails to take seriously the infancy narratives as history or to deal sufficiently with the date of the birth of Jesus, and thus sees little that is based on actual events in the infancy accounts; his theological approach is consequently misdirected and weakened. Brown declares that " . . . Biblical scholarship seems to be moving into a more fruitful stage of research as it seeks to recover the value of the infancy stories as theology" (p. 37). Yet contra Brown, it should be obvious to all that any "theology" which has no real rootage

in history nor appreciation for history, cannot be taken seriously.

There is much that is useful, however, in Brown's treatment. Enormous research, though often erroneous, was expended in the preparation of this book; in this respect it represents a milestone in New Testament study, even though it is like a fallen milestone which only confuses the traveler searching for his bearings. Brown deals with the "who," the "how," the "where," and the "whence" of the infancy narratives (pp. 53-54, 133 ff., 177 ff.). He does not treat seriously enough "whether" or "when" these events occurred, which was what we would have wished.—Jerry Vardaman

Those who say they believe in Christianity, and those who practice it are not always the same people.

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MIDWESTERN SEMINARY, Kansas City, Mo., recently held a home state rally for students to meet the trustee from their state. Pictured, from left, are Kermit McGregor, pastor, Morrison Heights Baptist Church, Clinton, student Tommy Goode of New Albany, Thad Moore of Grenada, and Mrs. Tommy Goode.



Eastwood Baptist Church, Indianola, held its first GA and Acteen recognition service on Sept. 27. Two Acteens, Sherry Dodd and Michele Tyner, were crowned Queens. Fourteen GAs had earned awards in Missions Adventures. Six Mission Friends took part in the program. Mrs. Dianne Rush is the GA leader and director; Karen Mitchell is GA leader; and Mrs. Pat Williamson is Mission Friends director and leader.



FIRST AND SECOND GRADE GA's of First Baptist Church, Greenville, recently presented treats to the patients on the pediatric floor of King's Daughters Hospital as their Mission Action project. Pictured are (back row) Kristy Dreher, Leigh Horton, Allison Nicholson, Ruth Henderson, Kelli Buchanan, Amanda Rollins; (front row) Mary Kathryn Coleman, Memory Cox, Julie Jacobs, Laura Collins, Jenny Silk. Teachers are Shirley Galey and Gail Andrews.

Parkway Baptist Church, Natchez, has oversubscribed its record 1982 budget of \$393,407. This is the sixth consecutive year that the budget has been oversubscribed. The announcement was made on Nov. 8, Victory Day, by Rudy Case, director of the church's Forward Program of Church Finance. A total of \$395,034 has been pledged to the financial support of the church for the coming year. There were 535 Commitment Cards returned by the membership.

At the church-wide fellowship dinner, Bill Thorn, speaker, and the Children's Party, over 700 were in attendance. Committee chairmen for the Forward Program were: C. Q. Hamilton, Mrs. Sam Dossett, Bill Campbell; James Waycaster, Mr. and Mrs. John Mallett, Mrs. H. F. Bullock, Mrs. Huey Martin and Mrs. Billy Murray.

Simpson Associational Brotherhood held a work day on Saturday, Nov. 21, to assist W. J. Henderson in the construction of a home. Pastor Henderson recently suffered a heart attack and is going into forced retirement. The house is being built in D'Lo.

Jones County Junior College has already turned in to the Mississippi Baptist Department of Student Work a large portion of their pledge to student missions for 1982. They have delivered \$2,400 of their \$3,500 goal to the student work department. Terri James is mission chairman. John Sumner is BSU director.

First Church, Coldwater has initiated the Master's Ministry Plan. This ministry consists of laymen in the church who will work along with the deacons in carrying out the ministry that Christ has called them to do. Three deacons were ordained on Oct. 18, Jerry Harrison, John Jucado, Jr., and Fred Ogg. The pastor is Jimmy D. Sartain.

## Awakening

(Continued from page 1)

Drummond is to preach on "Can It Happen Again?" Coleman will speak on "Heart Cry for Revival." And Taylor will speak on "Lord Do It Again."

The Baptist Bookstore will be open at the church which is at 5708 Old Canton Road in northeast Jackson.

Those persons who plan to attend but who have not already registered with the Home Mission Board, may register at the door, Thursday, Dec. 10 from 4-7 p.m. There will be a \$7 registration fee for a packet of materials.

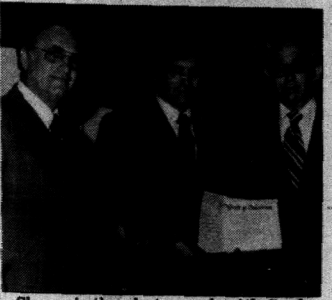
For further information, phone Guy Henderson, Evangelism Department, 968-3878.

Mary Frank Kirkpatrick will speak at the Gunnison Baptist Church on Dec. 12 at 6 p.m. Miss Kirkpatrick, missionary for 20 years to Nigeria and Liberia, will teach the foreign mission graded study on West Africa, including slides in her presentation. Now on leave of absence, she lives in her hometown of Noxapater, Miss. In Liberia she was Bible instructor, counselor, and student worker. She is a graduate of Blue Mountain College and Southwestern Seminary. John Conn is the Gunnison pastor.

Kirkpatrick she lives in her hometown of Noxapater, Miss. In Liberia she was Bible instructor, counselor, and student worker. She is a graduate of Blue Mountain College and Southwestern Seminary. John Conn is the Gunnison pastor.

West Heights Baptist Church, Pontotoc on Oct. 25 ordained Bobby Caples to the gospel ministry. For 17 years Caples has been a public school teacher and a layman of West Heights Church, serving as chairman of deacons, and as director and teacher in Sunday School. For several years he has served as interim pastor at both Oak Hill and Liberty churches in Pontotoc Association and is at present moderator of the association.

He is married to the former Diann Graham of Hurricane. They have two children, Michael and Teresa.



Shown in the photograph with Caples (center) are his pastor, left, Jack Gregory, presenting a Bible from the church, and A. B. Godfrey, chairman of deacons, presenting the ordination certificate. Wade Allen, director of missions, Pontotoc Association gave the charge to the candidate. The newly ordained minister preached the sermon.

During the past three years eight young men have surrendered their lives to the ministry, from the West Heights Church.

NASHVILLE, Tenn. (BP)—Joseph W. Hinkle, secretary of the Southern Baptist Sunday School Board's family ministry department, has resigned effective Dec. 31 to become pastor of Eastland Heights Baptist Church in Springfield, Tenn.

Vic Flowers, son of Mr. and Mrs. Maurice Flowers of Laurel, is serving as instrumental director at First Baptist Church, Hattiesburg. Flowers is a graduate of University of Southern Mississippi where he earned a music education degree. He is employed by the Hattiesburg Public School System as band instructor at Thames Junior High School.

W. Lamar Massingill is new pastor of Fellowship (Pike). A native of Gulfport, he is a graduate of Clarke, William Carey, and New Orleans Seminary. He is the son of Mr. and Mrs. R. L. Massingill of Clinton.

Madison Baptist Church has called James Richardson as pastor, effective Dec. 1. He leaves the pastorate of First Baptist Church, Leland, after serving for 24 years. He is married to Narcissa Alexander of Boyle. He has served in only one other church as pastor, Calvary Church, West Point. He is a former president of the Mississippi Baptist Convention.

John Rudd, pastor of Southside Baptist Church, Greenville, has accepted a call to the Connell Baptist Church, Ft. Worth, Texas, beginning Dec. 1.

Benny J. Jones is the new pastor of Galilee Church, Copiah County. Jones is from Clinton.

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David James Perry has accepted the call of Easthaven Church (Lincoln County) in Brookhaven. He and his wife, Faye, moved from Bunker Hill near Columbia, where he has been pastor for eight years.

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## THE VILLAGE VIEW



FROM  
**Baptist Children's Village**

P. O. Box 11308

Jackson, MS 39213

### A CHRISTMAS MESSAGE FOR MISSISSIPPI BAPTISTS

Dear Baptist Friends:

As spokesman for "Mississippi's largest family", it is my pleasant assignment, and more importantly, my happy privilege, to greet each of you at Christmas on behalf of all of the boys and girls who must make their homes at the Village. It is our sincere, prayerful hope that the blessed peace of the original message of Christmas may so invade your hearts and homes as to overshadow and overcome the frustrations and hardships of this difficult year.

In any year, Christmas, with its special meaning and significance for children, is an unfortunate time for boys and girls to be absent from the love and safety of stable, private homes. If you could multiply and magnify many hundred-fold, the problems, financial and otherwise, which we know have visited many of you this year, you might be able to understand, in some small measure, the loneliness, uncertainty and even despair which affect so many of the children for whom we are responsible. Except for numbers of you who respond to our holiday appeals so loyally and generously, year after year, our opportunity to communicate confidence in Christians and faith in God to these young people would be lost, again and again.

As a matter of duty, and without apology, I urge each of you to dispatch a cash gift to The Village's HOLIDAY FUND. Response to this date has been modest and fragmentary. Our food needs, so heavily dependent upon this fund, are substantial. We need your help this December very badly, and we believe we will get it. Merry Christmas from the children, and God bless you!

Respectfully,

*Paul N. Nunnery*

PAUL N. NUNNERY  
Executive Director

### Recent Special Projects Have Included:



Handmade Quilts from Hopewell Baptist Church, McCool.



Special Offering from Wahalek Baptist Church, Kemper Assn.

Other Special Projects have included: quilts and draperies from Washington County Association W.M.U.; cottage renovation by The Baptist Men's Group of First Baptist Church, Crystal Springs; cottage furniture for Farrow Manor from Hollywood Baptist Church, Sledge; and Thanksgiving Dinner from Faith Baptist Church, Columbus. Many are using special gifts and meeting critical needs. There are many needs, and we welcome the opportunity to work with groups and individuals during the coming year. For information, please contact Ruth Glaze, Box 11308, Jackson, Ms. 39213.

### Presenting Our Staff



Virginia Hunt  
Housemother  
India Nunnery  
Campus

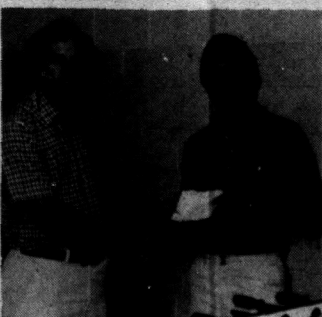


Wilma McDaniel  
Housemother  
Farrow Manor  
Campus

### The Blessing Tree

(a Thanksgiving Tradition)

Mississippi Baptists were among the blessings noted and hung on our annual Blessing Tree. We count you among our blessings, and we are extremely thankful.



Foosball Table from Go-See-Do Club of Highland Baptist Church, Meridian.

## CHILDREN CHRISTMAS CONCERN

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**THE BEST GIFT:** A generous cash contribution to our HOLIDAY FUND. Our greatest need again this Christmas is cash contributions from individuals to a HOLIDAY FUND which will supply each child with a modest material remembrance at Christmas and underwrite our food and milk budget for the entire new year.

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# Bible Book Series

## Opposition to the King

By Lewis Sewell, Oxford  
Matthew 11:1-12:50

Jesus had sent out the twelve because the need was urgent. He continued his active ministry by teaching and preaching in various cities. Opposition to Jesus increased as his ministry conflicted with personal interest and perceptions.

### I. John the Baptist doubts (11:1-15.)

In this part of his Gospel the evangelist assembled a variety of narratives which reveal directly or indirectly the reality and the nature of Jesus' Messiahship. This explains why Matthew grouped passages that revealed the various conflicts and misunderstandings of Jesus' message.

From verses 2-6 we learn John the Baptist was still alive but in prison. He was kept at Machaerus east of the Dead Sea, at the southern border of the tetrarchy of Herod Antipas, who had arrested him. Some of his disciples continued loyal to him and through them he heard what Jesus was doing. However, probably because of all that had happened to him, John the Baptist was not clear that Jesus was the Christ.

Doubt plagued all at one time or another. John the Baptist was no exception. When he raised the question of Messiahship to Jesus, our Lord took time to answer through John's disciples. Jesus always has time for us and he never ridicules our sincere questions. Matthew used the miracles of Jesus to indicate that these works were befitting the Christ and sufficient to mark Jesus as the Christ if John faced facts.

Apparently the disciples of John were present when Jesus did some miracles (v. 5). They returned to give John a first-hand report. The one who understands Jesus' miracles and recalls certain Old Testament passages (Isa. 29:18f; 35ff.) which promises God's decisive, beneficent work will not take offense at Jesus (v. 6), but will know that divine power is at work, that the Kingdom has begun to come, that Jesus, the Coming One John announced, is now doing God's decisive work. If John, or anyone today or at anytime, could recognize this, he would take his place among Jesus' followers and so find God's blessings. Unfortunately, there is no convincing evidence that John did this.

### II. People criticize and reject (11:16-24)

In the brief time since John's imprisonment ended his prophetic ministry

try, the power to the Kingdom had begun to show itself in the gospel preaching and the mighty works of Jesus. That the Kingdom had not come fully was clear from the fact that God still had much to do through Jesus and the mission of his followers and the fact that the dawning Kingdom was meeting violent opposition. In this crisis time of history, great with opportunity but full of danger for those not alert to respond at once, Jesus says with stern emphasis, "He who has ears, let him hear."

Jesus warned men to heed his teaching. The parable in verses 16-19 shows how greatly such warning is needed. Most people responded neither to John nor to Jesus; they simply rejected Jesus.

With the widespread rejection, Jesus began to upbraid the cities where most of his mighty works had been done. Jesus is certain that pagan cities would have received his works in a more positive manner. In fact, he feels they would have repented. Thus, they will be judged more leniently on the final judgment day than these cities which rejected Jesus.

### III. Jesus prays and pleads (11:25-30.)

The prosperous and self-sufficient inhabitants of the Galilean towns might be blind to the true nature of Jesus and the significance of his actions. But Jesus himself, far from feeling personal resentment, thanked God that there were some who turned instinctively to him to satisfy their deepest needs. They understood who he really was.

The gracious invitation that brings chapter 11 to a close is recorded only in Matthew. It is addressed first to those upon whose backs the Pharisees were laying heavy burdens by demanding meticulous obedience not only to the law itself but to their own intricate elaborations of it. Every law-abiding person is of necessity under a yoke, and the expression "the yoke of the law" was a commonplace in Judaism.

Jesus the Messiah also calls his disciples to accept a "yoke" but how different is his yoke! It is not really obedience to any external law at all. It is first and foremost loyalty to a Person. This loyalty enables the disciple to do gladly and easily and without feeling that he is struggling under a heavy burden what that Person would have him do. Jesus said, "If men loved him, they would inevitably keep his commandments (Jn. 14:15)."

### IV. Conflict over the Sabbath (12:1-21.)

Jesus' apparent disregard for the Sabbath law of the Pharisees that prevented gathering grain was not just a desire to be provocative but it was a real need. They were hungry. It was of similar necessity that led David to break not the Sabbath law but the law that forbade any but the priests to eat the hallowed bread. This incident related in I Samuel 21:1-6 was doubtless familiar to the Pharisees. But they did not choose to grasp the spiritual principle in the incident. If David had a right to "violate" the law out of necessity, how much more right did Jesus have? The one spiritual fact more apparent from Jesus' teaching than any other is that persons come before laws.

### V. Conflict over Jesus' power (12:22-37.)

The man possessed of a devil (v. 22) who was healed by Jesus so that he both saw and spoke set the stage for the controversy of verses 24-28. The result of the increasing popularity (v. 23) of Jesus was increased opposition by the Pharisees.

The Pharisees' rejection of Jesus' message crystallized in their accusation that he was in league with Satan. In effect, these critics of Jesus were aligning themselves with Satan. Not to be allied with Jesus and the Kingdom of God is to be allied with Satan and the kingdom of evil. To try to prevent men and women from accepting Jesus as their King, as the Pharisees were trying to do (vs. 23-24), is to disintegrate and scatter those who would otherwise be the sons of the kingdom is the devil's main objective. To call good evil, and light darkness, as the Pharisees were in effect doing, had a curse pronounced upon it by the prophet Isaiah (Isa. 5:20) and is denounced by Jesus. Jesus clearly regarded Satan and Beelzebub as the same person.

### VI. Jesus' comments about his family (12:46-50.)

The story about the visit to Jesus of his mother and brothers is used to point out that in faith believers became the real family of Jesus.

Success is the ability to get along with some people, and ahead of others.

No matter how many new translations of the Bible come out, the people still sin the same way.

## Honduras radio being heard all over world

Radio Station HRXK, in Puerto Lempira, Honduras, is now being heard all over the world. This broadcast station, installed by James Smith of Global Outreach, Tupelo, Miss., earlier this year, was designed to reach the many remote villages scattered throughout eastern Honduras.

Earlier tests showed that reception in these villages was excellent, Smith said. "Later checks revealed that the station was being heard all over Honduras, and in other countries of Central America," he added. "Then letters began coming in from all over the world reporting reception of the station. To date, we have letters reporting reception from 25 states in America, plus eight other countries."

London, Wilkerson, independent Baptist missionary who broadcasts from Puerto Lempira, has two players of cassette tapes and plays tapes of religious music, adding new tapes to the program as he receives them by mail. The station can also play reel to reel tapes and records, Smith stated.

HRXK broadcasts with 500 watts on generator power at the frequency of 4.91 MHz. The times of operation are from 6 a.m. til 8 a.m. and 6 p.m. til 8 p.m. each day. The English language programming is from 7 p.m. to 7:30 p.m. Most of the other programs are in Spanish.

The station, which is the only broadcast radio station in the entire area, seeks to provide a varied program with religious emphasis.

## W. C. Jackson named to Southern staff

LOUISVILLE, Ky. (BP)—Walter C. Jackson III, a veteran pastor, chaplain and educator, has been named director of supervised experience in ministry and professor of ministry by Southern Baptist Theological Seminary.

Jackson, director of the department of pastoral care for the Baptist Medical Center of Oklahoma, Oklahoma City, will join the seminary Jan. 1.

He will be responsible for overseeing all ministerial placement at the seminary and will be responsible for Southern's emphasis on practical and spiritual preparation for ministry.

A friend is one who walks in when the rest of the world walks out.

Some folks think they are busy when they are only confused.



## Banquet "just outstanding"

The fifth annual Pastors, Deacons, and Wives' Banquet-Conference, sponsored by the Covington and Jefferson Davis Baptist Association, was held on Thursday evening, Nov. 5. The 265 persons from two associations met at the associational Baptist Center. They represented 26 churches. A meal was provided. Special guest speaker was Chester Vaughn, program director, Mississippi Baptist Convention Board, top photo. The entertainment was under direction of Ralph Cranford, pastor of Ebenezer Baptist Church, Jeff Davis Association. He and the musical group, "The Beasleys" provided music for the capacity crowd, bottom photo. L. B. Atchison, director of missions, said "The banquet was just outstanding."

## Devotional

### Missions while it is day

By Charles Holifield, pastor, Liberty  
John 9:1-12

Jesus said in John 9:4 "I must work the works of him that sent me while it is day; the night cometh, when no man can work."

The story of the man born blind opens with the age old question of the problem of evil and suffering in human experience. It closes with a man transformed both in spiritual and physical sight. The disciples posed the question of "why" about human pain and penalty. They were about as normal as you could find in wanting to find someone to place the blame upon. Their question was could it be the parents or his sins. The force of the words is that Jesus brushed aside the question of "why" to get to the more pressing question of what to do about it. "Neither . . . but I must work the works of him that sent me while it is day; the night cometh when no man can work."

In this experience Jesus reveals to all of us for all time that God is more involved in the urgency of our present time pain and our future potential than in an investigation of the facts of the why. He is looking to us to do something about the now with urgency.

We must never become narrow in our thinking, teaching and practice concerning missions and our church budget. It is not right nor biblical to support one without the other. Our time goes to support the church budget and then our love offering goes to support our special love offerings such as the Lottie Moon Christmas Offering.

My witness in missions is needed now. The thrust of it is urgent. . . . night is coming when no man can work. Then the dead will need no food. The sick child who will die soon will need no doctor or medical attention. The gospel message is needed now and this requires the commitment of all of us to share in prayer, offerings, and participation so that the people of our world will have an opportunity to hear and respond to the message of our Lord.

We must assume our responsibility in missions while it is yet day.

# Life and Work Lesson

## Freed for consistent living

By Joel E. Haire, pastor  
First Baptist Church,  
Crystal Springs  
Galatians 2:11-21

One day, during my early teen years, when I was visiting my uncle he took me into the attic of his home. There he showed me an old gun that had belonged to my grandfather. I took it in my hands as he explained how Grandfather, who was a good hunter, could shoot squirrels out of the tallest trees with that gun.

My excitement knew no bounds when he told me I could have the gun. I took it home, cleaned it and got it ready for use. At my first opportunity I took the gun to a wooded area for some target practice. Time after time I fired my newly acquired possession, but was having trouble hitting the target. Then I discovered my problem. It would not shoot true. When the gun was fired no one could be sure it would hit the right target.

I still have the old gun and wouldn't take anything for it. However, it has become useless in doing that for which it was designed because of its inconsistency.

The design of a Christian requires him to be true to the principles and teachings of Christ. Shooting true is expected in both word and deed. Inconsistency can render the Christian life useless. Living one way in today's circumstances and another way in tomorrow's circumstances makes impossible a consistent Christian witness.

Peter had trouble with his witness and influence because of inconsistency. His lack of stability and sensitivity to the opinions of others gave him great difficulty. This problem was particularly magnified when Paul confronted him at Antioch.

### I. Obstacles to consistent living (2:11-13.)

Peter stood guilty of an inconsistency so significant that the gospel was being greatly hindered. The Christians in Antioch did what was common in the early church. They gathered together to share in a meal. It was an opportunity to share and thereby express unselfish Christian love for each other. Every member of the congregation had an opportunity to participate. No one was excluded.

At first Peter was a part of this common meal. Then certain men came from Jerusalem who represented the circumcision party. They

were preaching the keeping of the law as a part of salvation. Peter was so influenced by them that he withdrew from the table and refused to eat with the Gentile Christians.

Nothing was so plain in Peter's actions as his inconsistency. When no one objected, he had eaten with the Gentile Christians. When objections came, he withdrew. He was being guided more by people than he was by the gospel of Christ.

One of the tragic results of Peter's inconsistency had to do with his influence. He could not quietly do this sort of thing in the background. There were too many people who knew and respected him. When Peter withdrew he was followed by the Jews and even by Barnabas.

Each Christian has a responsibility for the right use of his influence in the lives of others. The greater his leadership role the greater that responsibility. Only one person outside the will of God can sometimes start an entire church moving in the wrong direction.

### II. Objections to inconsistent living (2:14)

When Paul saw what Peter, and those who followed him, had done he immediately recognized the inconsistency and danger in such a situation. It was tearing down everything they were trying to do. If this were allowed to go unchallenged it would set them back immeasurably in their missionary enterprise. Freedom for consistent Christian living would be taken away.

Public confrontation was the only solution to such a dangerous problem. There wasn't time for any private conferences about the matter. Peter had publicly caused the problem. Paul felt it necessary to confront the problem before them all.

Paul did not attack Peter in any kind of unChristian manner. Rather he presented a thought-provoking question that helped Peter see the inconsistency of his actions. In his own life Peter had already been justified by the faith of Christ and not by the works of the law. However, he was compelling the Gentiles to live like Jews. He was directing them toward the works of the law. How could he expect them to live by anything except the freedom he knew in Christ?

### III. Answers for every moment of living (2:15-21.)

The answers Paul gave must have been extremely helpful to Peter and to

the entire church. They are also helpful to us as we live out every moment of our Christian lives.

There is no need to add anything to the faith of Jesus Christ for salvation. We are not saved by the law or any other formal status. We are saved through faith in Jesus Christ. Our commitment is to God's gracious gift of salvation through Jesus Christ alone.

How foolish it would be to go back again and build another system of legalism. There had already been a time in Paul's life when he had sought justification by keeping the law. When he faced Christ he found that instead of being just by keeping the law he was in fact a sinner. Christ had not made him a sinner. Rather Christ had revealed his sinful condition and his need of a Savior. Christ had become his Savior and there was absolutely no reason to go back to the former way of life.

Paul had been crucified with Christ. This meant he was no longer living his life by a system of rules and regulations. In fact, he was not living his own life at all. Rather he was letting Christ live in him. Grace was at work in his life. This freedom for consistent living was so far ahead of the former life that Paul could never go back to legalism. He was and would always be a totally new person with Christ living in him.

## The Imperials to sing at Carey

The Imperials will be in concert on Sunday, Dec. 6, at 2:30 p.m. at William Carey College, Hattiesburg. They will do half of the program in their regular style of music and the other half with Christmas music.

Tickets are available at Christian book stores in Hattiesburg, Meridian, and Laurel.

The Imperials, four men, include Armond Morales, Jim Murray, Paul Smith, and Dave Will. Their 32 albums include a Christmas album just released.

In order for every person in the world to hear the gospel by the year 2000, we Christians must share it with approximately 750,000 different people per day.

# Uniform Lesson

## Jesus: the Son of God

By Jerry E. Oswalt, pastor  
Second Avenue, Laurel  
Matthew 14:28-33  
Mark 1:1-11; 9:2-4

The rapid growth of cults is a disturbing phenomenon to serious Christians at this time. The members of the cults are mainly coming out of churches in the major denominations. For example, seventy percent of all members of the Unification Church (Moonies) in our country were previously members of one of the major denominations.

Either the church members who are converting to the cults have not been adequately taught Christian doctrines or they are so attracted by some social aspect of the cults that they are willing to sacrifice their doctrinal beliefs for it.

Churches should address themselves to both factors as they seek to prevent others from being led astray by the false teaching of the cults.

One of the most critical doctrinal issues is the doctrine of Jesus Christ. Either he is the unique God-man or there is no gospel. There have been efforts throughout the history of the church to corrupt the doctrine of Christ. In the primitive church there were those who taught "another Jesus" (2 Cor. 11:4). Paul, realizing the tremendous significance of a correct view of the person of Christ, called those who proclaimed "another Jesus" false teachers and agents of Satan (2 Cor. 11:13-14). The same assessment holds for those who teach "another Jesus" today.

Some cults deny the divinity of Jesus of Nazareth. The Christian Scientists argue that he is the supreme manifestation of the divine spirit in human form but that he is not God in the flesh. The Jehovah's Witnesses say that he is a mighty god but not the Almighty God Jehovah. They believe that Jesus was created by God, not eternal with God. The Mormons believe that Jesus is only one among many gods and that when he was on the earth he was a polygamist married to both Mary and Martha. They also say that Jesus and the Father were two separate, distinctly different Gods.

The importance of this unit on the person of Christ and this first lesson on the deity of Christ is obvious from the above.

In each of the three passages of our

text Jesus is called the Son of God. John points out the uniqueness of Jesus' sonship when he refers to him as God's "only begotten Son" (John 3:16). The phrase "son of . . ." in the Hebrew means "having the characteristics of . . ." Jesus possesses the fullness of God's character, the fullness of divinity.

The text gives three witnesses to the unique sonship and deity of Jesus of Nazareth.

### I. The witness of his power over nature (Mt. 14:28-33.)

Mankind has learned how to control and harness many of the forces of nature. Storms, though, are a different story. Man can only predict and prepare for them. He cannot either prevent or redirect them.

Jesus demonstrated that he was not just a man, indeed that he was divine, when he walked on the sea and quieted the storm. The disciples expressed their conclusion clearly, "You are certainly God's Son" (Mt. 14:33). Only the God who created nature would have that kind of authority over nature.

### II. The witness of the forerunner and the Father at his baptism (Mk. 1:1-11)

Even as Mark wrote about the witness of John the Baptist and of the Father, he himself gave witness to the divinity of Jesus. He called him the "Son of God" (1:1) and identified him with the Lord of Isaiah's prophecy (1:3).

Mark identified John the Baptist as the predicted forerunner who would proclaim the imminent coming of God's Messiah (1:2-4).

While the Baptist baptized (immersed) penitents in the Jordan River, he proclaimed that one much mightier than he would soon come and baptize with or in the Holy Spirit (1:7-8). John's baptism was an outward symbol of cleansing from sin. Jesus' baptism would provide the internal cleansing from sin.

Only God can baptize in the Holy Spirit. Jesus, then, is God. According to the Gospel of John, the Baptist publicly identified Jesus of Nazareth as the one about whom he had spoken concerning baptism in the Holy Spirit (John 1:26-34).

When Jesus came up out of the baptismal water the Spirit descended like a dove upon him (1:10). Then the Father spoke from heaven saying,

"You are my beloved son . . ." (1:11). The "you" is emphatic, meaning "you and only you." Jesus is God's unique one and only begotten Son.

### III. The witness of the Father at his transfiguration (Mk 9:2-5.)

The entire twelve disciples were witnesses of Jesus' divinity being displayed in his control of the storm. John the Baptist and perhaps those gathered for his message and baptism heard the Father say that Jesus was his Son on that occasion. In this incident, though, only the inner circle of disciples, Peter, James, and John were observers of Christ's glory (9:2).

Jesus was transfigured before their very eyes. This means that a metamorphosis or change in his body happened. It was an internal phenomenon. No outside light reflected off him, but his own inner deity shined through him (9:3). Matthew's account says that his face shined as the sun (Mt. 17:2).

Moses and Elijah, representing the best of the Old Testament Law and Prophets appeared to talk with Jesus, probably offering him words of encouragement about his ministry and future passion. Peter and the others were terrified, and, not knowing anything better to say, Peter suggested that they stay there and build three tabernacles. He probably was suggesting that they stay on the mountain for the Feast of Tabernacles, which was to be celebrated soon (9:4-6).

A cloud overshadowed them. This could have been a cloud of vapor but more likely it was the cloud accompanying God's glorious presence as in the days of the Exodus and wilderness experiences of Israel. God spoke out of the cloud again declaring his pleasure in his son, Jesus Christ. He also commanded the disciples to listen to Jesus (9:7). The deity of Christ is his base of authority. Had he been merely a man then he could have commanded the ears and obedience of people no more than other men.

Part of the great importance of the teaching that Jesus is God is that otherwise we have no final word from God. If God did not unveil himself to us through the Son, Jesus Christ, then we are left to our own finite efforts at unraveling the perplexing mysteries of human existence. The Good News in part is that God was truly in Christ reconciling the world to himself.